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THE BURMA NEWS

SEPTEMBER, 1935

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

OLD BOOKS IN BURMESE FREE

Last month we offered a lot of religious books free to anyone who was willing to pay carriage on them. A good number have been taken. but we still have a supply of some of them and are listing them again.

We also have a lot of tracts which have been priced at one and two pice, which have not sold. Rather than keep them on our shelves longer these will also be given free as long as they last.

No. of Copies	
182	Eddie Lewis and His Lamp
266	Catechism of Scripture History
371	Tabernacle in the Wilderness
186	Bible Course for Teachers
507	Commentary on Mark
519	Lives and Epistles of Peter, James and John
898	Apostolic Office
888	Manual of Scripture Texts, Munhall
1065	Life of Christ in its Historical Setting
3529	Sermon by Spurgeon
42	Eddie Lewis and His Lamp – Miss Evans
1214	Christie's Old Organ
1949	Imitation of Christ
235	Notes for Personal Workers

TRACTS

475	Good News
823	Fraternal Address
1189	The Stewardship of Possession
1397	The Jewish and Christian Sabbath
1723	Come to Jesus
1843	The Angels Message
2600	Unapproachable Uniqueness of Christianity
3199	Sin and Salvation
4225	Christianity not Borrowed from Buddhism
4345	How Do We Know There Is a God
4700	Regeneration
5635	Glad Tidings

THE
BURMA NEWS

H. W. SMITH, *Editor.*

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Village Nursing

E. M. M. Hospital, Moulmein

At the Burma Christian Council meetings the accusation was brought against nurses of Burma that they would not go to the jungle and do what they could to relieve the suffering there because they had had a good education and the only way out of the difficulty as those on the program seemed to see is to train the uneducated or those of little education rather than those with an education. It struck deep with me and I have been working on the matter seriously since and trying to find the answer. I have endeavored to prove whether or not it is true and if it is what can be done about it. I have asked my nurses what they have as an answer and have received a rather satisfactory reply as beginning. A little more than one-fourth of our girls have definitely banded themselves together to find out God's will for their lives, declaring themselves willing to do what they can where they can for the help of others not thinking of personal gain or comfort. Several girls definitely have village work as their aim, some in their own villages and some wherever the way opens. Some of these girls are nearly through with their training and some are just beginning. They are scattered through the whole training school. We expect the volunteers to increase in number. One girl says that she feels that God wants her in a village but so far she has not been willing to say she will go. However she says she knows she will have to do it sooner or later. Another girl, the only one who has had any college work, says that she hopes to go back to her village. She is a sister of our splendid Sayama Rosie who has gone to Taunggyi at a sacrifice of Rs. 17- per month to help Dr. Ahma because she felt the need there is great and she in her work here had had special training for the work to be done there.

At the time the statement was made that nurses would not go to the jungle we had four nurses with full training in villages around Moulmein here who are doing splendid work. The last one of those in three days after her arrival in the village had lined up 39 cases and has been busy with them ever since. Another nurse who has just finished her training refused to take a case that would pay something because she felt the need of going to the care of two relatives who would be needing her about that time and then she wanted a month at home after which she hoped to establish herself in a village which has no trained medical worker. The preacher has asked her and the headman has asked Government to appoint her as midwife in their village.

Now back to some of the reasons that more village work has not been done by our nurses before this. In the beginning many of the missionaries as well as the indigenous people

feared to send girls here thinking they would not be able to get government positions when they had finished. We had to prove to them that our nurses could get as good positions as those trained in other hospitals by placing some of them in government positions. That is proven but now there is still something to combat which is neither our fault nor the fault of the nurses. Many of these girls have always had the goal held before them "get ready to make money." When they finished high school they had to look about to see what was the best and as more and more fields are being closed nursing seemed the only thing left for them to be sure of making fairly good money. So they took up training not for the service they could render but for the purpose of making good money. Nurses training at the best is very grinding both to body and spirit and a girl needs a good steady grounding before she begins. It is much harder to give her that grounding during the hardest years of her life. If the idea of getting ready to serve instead of ready to make money were held up to them throughout their schooling there would be more nurses and more people of other professions ready to serve in the needy places. I am not saying that the idea of service is not held up to them but I am saying that it would be a help if there were more of it and less of the idea of getting ready to make money.

Now I presume you are wondering what I expect you to do about all this. If you feel there should be a nurse in your district will you do something towards making a place ready for one of these girls when she is ready for it. I have often been asked what one of our girls would work for. Most everywhere the employer determines the amount they are able to put into a certain work and offers that amount and I believe you would find that would work better in this case. These girls finish their training with no money, nothing to get a few instruments and things to work with, their families do not see that they need anything of the kind and it just looks a rather hopeless situation to do anything unless someone is behind them to give them moral support in the brand new task as well as some assurance that they will at least get enough food. People do not want to pay for medical attention. There are many people in America even who feel that the doctor is the last person to be paid and it is no better here. The girls mentioned above are in government service. They are not allowed of course to do any Chrsitian work. A number of these girls would like to combine Christian work with their nursing if someone would give them a little help.

Usually when a girl finishes her training there is a paying job ready then or soon after and if there are no instruments and nothing to buy them and no sign of a place where she could work with someone backing her up and encouraging her when times are hard it is a little much to expect her not to take the paying job and it does not take long in a government hospital for them to lose all idea of service for the love of service if they had it. That is saying nothing against the government hospital either. We all need Christian activity and Christan fellowship to help us keep up to the mark. There should not be more expected of a nurse as a Christian than should be expected of others.

There may not be a nurse ready just when you are ready for her but bide your time and have the place ready when a good one is ready for it. Not every nurse could fill just any place even if she has had the same training as other nurses. We have different gifts. Some are only fitted for institutions and some are splendidly fitted for village work.

S. M. Maxvill

Letters

Red Sea
29th July 35.

Tomorrow we are due in Port Soudan. The voyage thus far has been all that one could wish for so far as wind and waves are concerned. The captain has taken us three hundred miles to the south of the usual route thus escaping the monsoon.

We called at Perim yesterday. The way seems *long* but I hope September 1 will see me once more in my old home, Aylmer, Ontario, Canada. Don't forget to give me a visit when you are home on furlough. It still seems a dream that I am really away from Burma for good.

Minnie B. Pound.

We are now coming to the end of a most happy and profitable furlough. The year of teaching at Andover Newton, the association with Basil Mathews, the coming to know people of New England, the making of many new friends, the renewal of acquaintance with our children and their families have been most delightful.

Now that commencements and college reunions are over we are packing up and leaving Newton Center thus making the beginning of our journey back to Burma. We shall spend the most of July on the way to California and then spend some time with our son Robert there. Then sailing from San Francisco on September 12, we shall hope to reach Rangoon about the first of November.

It will be good to be back again in Burma despite the fact that on this furlough it has seemed as if the oneness of Christ's work the world over had never been so real before. We have been thankful to have been used here in America and we trust that there is still unfinished work for us wherever we go. It is all the same Kingdom and we are glad to serve as He may direct and it seems now that Burma is the place. We surely are looking forward to seeing you all.

Harry I. Marshall.

Sacrmento, Calif.
July 9, 1935.

I wish we were heading for Burma again. Most feelings are supposed to decrease as time goes on, but the urge to head back to Burma seems just as strong to-day as it was a year after we returned home. We have so much more of comfort and good health here than we did there, but one just feels that he is not where he belongs — that life is passing him by.

For five years after we returned home I was principal of the high school at Middletown, California, but last year we decided we wanted some of the advantages of a larger place for the children and came here. I am teaching in the Continuation High School.

Please give our regards to any of the folks there that we know, and tell them we shall be very happy if any of them can stop off to see us when this way.

L. C. Whitaker.

Thonze

This month has been half dry and half wet for us. At first we were so glad to see a bit of sunshine. Before long we were scrutinizing every cloud and wondering if there was any rain in it. But the monsoon seems to be still here and the paddy fields seem to rejoice " singing in the rain. "

We have not been able to get out much this month. It takes money to travel. So we have been preparing for the Bible Class which will begin on September 9. The people of the Church will be host and hostess to them as usual.

We are getting quite an interest among the Telegu people in the Railway towns. We baptized three this month. There will be more soon. David, the teacher-preacher, is out after them every Saturday and with remarkable success.

I think we have had about every kind of a problem that can come to a mission station. But we look ahead to a high mountain-top experience, for the valley has been so deep. It takes two mountains to make a valley and also two valleys to make a mountain.

We look forward to a great day tomorrow when Saya U Ba Han will speak to the Churches at Okkan and Thonze about the work of the Seminary and U Tun Yin will speak at Thonze and Tharrawaddy on behalf of the Christian Endeavour. They will both receive a great welcome from our people.

J. T. Latta.

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Mission Library

It has been suggested that the Press institute a circulating library of books which might be of interest to missionaries. This would enable them to secure recent books which they might not care to own, and also give a larger selection than most of us could afford to own. It would probably be necessary to make an initial charge of Rs. 3 or 4, and then a small subsequent charge plus postage for exchanges.

Will any one who would be interested in this please send your name to the Superintendent, Mission Press. If you have any suggestions as to payments, rules, etc, or names of books you would suggest us to start out with, we would appreciate that also.

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We can all be faithful, each in his own little part, and that is all God asks.

J. Paterson Smyth.

Moulmein Leper Home

It is not often that I enter print but invitation having been given to do so, I am suggesting that September 22, which has been set aside as Leper Day for India, might be noticed this year with profit to the cause of eradicating leprosy and also to the churches that will observe it. This is the sixtieth year of service to lepers in India by the Mission to Lepers, London, under whose auspices the home at Moulmein and the one conducted by the Wesleyans at Mandalay, are carried on. Large things have been done and the Mission has led in many ways the fight against leprosy. The home at Mandalay is a very good one in every way, doing a good piece of Christian service, while also doing a fine piece of medical work. We are smaller here at Moulmein and have to get along with part time medical service and the spare time that I can give from a fairly crowded program. Yet we have had some good results and need desperately to enlarge our work so as to take the many more who are crowding in, asking for help. Could I take each one of you personally to the Home and show you the co-operation we are now securing from most of our patients, you would be suprised as folks always are. All the repair work, all the ordinary sanitary work, all general cleaning and much construction work is being done by the lepers. We have through the gift of a friend of Mr. Money secured a good team of oxen and a cart and this year have planted a good patch of paddy. Much fruit and vegetables to enrich the diet are being raised by the inmates. Two looms have brought interest and joy to the women folks who last year wove a large number of their own longyis. The most commonly accepted fact about the cure of leprosy is the one that proper food, proper sanitary conditions, exercise as much as they are able and a good interest in

life, are worth more than any medicines and coupled with medicine, may be the means of saving to normal life, a good many early cases, so you see every interest we can put into their lives means that much more chance for helping them.

You may wonder what you can do. In Madras Presidency a scheme has been set up that is reaching thousands of lepers. It is a propaganda-clinic scheme which is carried on largely by the enthusiasm of an English woman. While institutional care is good because the diet and other factors, so essential, can be controlled to some extent, there is no hope of institutionalizing the thousands of lepers now in Burma but every missionary can be a point of information spreading as to the dangers involved in the non-isolation of infectious cases in the villages. If a family does not want to isolate their member outside the village, there is possibility of isolation on their own compound. Especially should all young children be kept entirely away from an infectious person. If a case which is early comes to your notice, you can move to have such a one sent to our homes, provided of course that we have room. The procedure is this:— 1. Make sure that the person is actually a leper. It is not too easy to be sure. 2. Get a chit from the headman of the village or tract from which the leper comes as to his being a *bona fide* resident. Then only can we collect from the District Council or Municipality as it may be and 3. Write to the Superintendent here or at Mandalay asking if there is room or if there will be. In the meantime protect everyone else in the home and village by some sort of isolation.

Will you have as many churches as possible observe this day, the preacher emphasizing the fact that the lepers appealed tremendously to the sympathy of Jesus? Will you send to the Special Leprosy Officer, Burma, Rangoon, for information and use it in your pastor's classes this fall and winter? This is certainly social service that has the stamp of the Master's approval and one thing that every missionary can have a part in.

Moulmein has a plan for enlargement involving perhaps Rs. 25,000. We have a good sum already, more can be expected from England and America but of course any sum however small from Burma will be gratefully accepted.

Paul R. Hackett.

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Mongnai

Mission work has for many of us now entered a new phase. If some perhaps do, many of us will never again see the days of full appropriations. The Reference Committee has perforce been obliged to curtail its expenditure and withdraw from some work. If Mission work is not to go backward, every Christian in Burma, whether on salary or independent, must earnestly face the question — What *more* can I do?

It was this that led us to step in and become personally responsible for the finances of the Hospital in Mongnai. It is the same spirit that has led the Christians in Mongnai to undertake the building of a new school. Two Mission houses have been pulled down, and by giving liberally Rs. 1000 and using the timber that would be available from the two buildings, it was estimated that the school could be built. We needed Rs. 1500 to meet the bill, and through adjustments, the Reference Committee was able to help us with Rs. 500. It is a *fine* undertaking, and marks I believe, the beginning of new life in Mongnai. After pulling the buildings down, much timber that had been counted on, was found too decayed to use. That was apalling and meant a Committee sitting up till 11 o'clock to see what could be done. There has been no whining (though another Rs. 1000 or Rs. 1500 will be needed) but

they have just buckled down to raise that extra money somehow. From Maukmai one man has secured promises of Rs. 75; the Christians of Loilem have promised Rs. 100; Dr. Ah Pon has been asked to make an appeal for help through the BURMAN MESSENGER, and I have been asked to present the matter in the NEWS. Greatly to my joy I have had a check for Rs. 25 handed in, so we have started. Help us if you can.

A. H. Henderson.

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Judson College

Extension Lectures

For sometime there has been a feeling here at the College that there might be an interest on the part of school superintendents and of literary and social clubs of different localities, in a plan by which extension lectures would be provided by members of the College Staff. A list follows of lectures which different members of the Staff are prepared to give. We will be glad if members of the Mission will help to make the plan a success by finding out if there are societies which desire to have lectures of this kind. As will be seen there is a wide variety of subjects.

C. C. SCHERLING, M.A.
Earth, Air, Fire and Water.

D. O. SMITH, M.A.
Relativity and Modern Thought.
New Worlds.
Time and Timepieces in Different Times.
An Invisible World.

S. H. RICKARD, B.A.
The Language of the Court and the Language of the Streets in Shakespeare's Plays.
The Bible in English Literature.
Wordsworth — Teacher and Poet.

MISS B. J. STEWART, PH.D.
The Study of History.

JOHN F. CADY, PH.D.
Education and Human Values.
The Testing of Democratic Institutions.
The Prospects for World Peace.
The Church and World Peace.

D. H. DICKASON, M.A.
Siam.

PROFESSIOR W. ST. JOHN, BD. PH.D.
Communism.
The Trend in Ethics.
Modern Thought and its Effect on Indian Religious Thinkers.
An Analysis of Good Conduct.
Intellectualism *vs.* Mysticism and Their Effects upon Character.
My Thought about God.
Anthropomorphism.
What Thrift would do for Burma.

U HLA BU, PH.D.
Present Day Reactions against Reason.
Psychological Methods of Detecting Crimes.
Muddled Thinking and its Cure.

G. S. JURY, PH.D.
Theories of the Punishment of Crime.
Science and the Supersensible.
The Problem of Freedom in the Natural Order.

F. G. DICKASON. B.A.
An Illustrated Lecture on:
1. Kashmir and the Khyber Pass.
2. Beauty Spots of North India.

Movies of the College and of Burma Scenes (including Elephants, Fire-walking, Burmese Dancing, Leg Rowing on Inle Lake, etc.)
Some Burmese Birds.
Unnatural Natural History in the Novels at the Time of Shakespeare.

R. P. CHAUDHURI. M.A.
Yoga and Yogi.

J. R. ANDRUS, PH.D.
Recent American Economic Experiments.
Rainfall and Irrigation as Factors in American Economic Geography.
Why do we have Foreign Trade?
Cycling through Historic Britain.
A Glimpse of Belgium, Germany, Switzerland and France.
Strong and Weak Features of Communism.

UTIN OHN, B.SC. (ECON.)
Present and Future Economic Development of Burma.

SAYA U SAN HTA
Progress of Burmese Prose.
A Retrospect of Burmese Poetry.

U TUN PE, M.A., B.L., M.L.C.,
A Contrast of Old and New Style of Burmese Composition.
Historical Sketch of Burmese Poetry.
Teaching of Burmese in Mission Schools.

The only cost will be the actual expenses incurred, such as travel and entertainment.

We will be glad to hear from you and to answer any enquiries which you wish to make.

G. S. Jury.

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Does Pyinmana Provide Something more than Bait

Remember our next Workers Institute will be held October 1 to 11 and a good program is prepared which appears elsewhere in this issue.

This month I had a trip to Mandalay and saw it wet for the first time. It was a pleasure to drop in at the monthly missionary meeting where all denominations came together. Mr. and Mrs. Geis were there too and I could not get anything discouraging about mission work from them. They insist the Kachins are the most promising people in Burma and Kutkai has the best opportunities for work of any station. It almost made me feel sorry I wasn't born a Kachin and made to go to school at Myitkyina where the pupils learned how to turn teak logs into tidy houses and shape hill sides of stone into splendid schools and churches, and make steel slabs into tools and implements which served their purpose better than the polished products of London and New York. The rubbish heap and manure pile around the Kachin village houses had been changed into cauliflowers and chrysanthemums, delicious peaches and persimmons. If any missionary feels downhearted about progress in Burma go to Kutkai and see and hear what Mr. Geis has done among the Kachins.

I have also just paid a visit to the Vernacular Teachers Training School at Kyaukse run by the English Methodists (Wesleyans). Miss Hollingshed is doing a splendid work there in adapting modern educational ideals to primary vernacular school conditions in Burma. The children were playing keeping house in many different lands as they studied geography. The Moga method of teaching reading was used in Burmese. Methods for a one-teacher village school with several classes to be taught at the same time, were being worked out. An industrial department for girls giving training in forms of sewing and embroidery work by which older girls could earn some income in the villages with the needle and sewing machine, was an interesting new venture.

The end of August the Vernacular and Vocational Education Reorganization Committee of Government visited the Pyinmana Agricultural School and spent three hours looking over the place. Besides seeing the classroom work and plan of organization, they got a liberal amount of exercise walking through the gardens, orchards, rice fields and animal pens. A heavy rain the night before put the mud in prime condition and the water was running over the ridges of the paddy fields. The breakfast at the end of the tramp with farm products to eat was the most generally appreciated.

It has been interesting to note the private reactions of the non-Christians toward the significance of different kinds of mission schools. And admiration is expressed guardedly and some would attempt to discount the special features as being nothing new. A very general attitude appears to be that good things in missions are just bait to cover the hook for catching unwary people for Christianity rather than providing food for a nation. They have not yet been able to do these good things themselves and are reluctant to propose openly their imitation in their own community. On the other hand, these same people carry a similar spirit of suspicion towards each other so it would be difficult to look on the Christians differently.

The advice of one of them on how

to disarm this attitude of mind is worth considering. He claimed it was a passing phase and the attitude was more marked in India ten years ago than now. To disarm the opposition, missionaries should not publicly urge the improved features to be accepted but wait till the national leaders want to know of the improvements. The leaders must be made to come and see for themselves. Even then the missionary should not go and address the public, not even if requested, for that would make any blame or opposition be turned against the missionary. But if the national of a different religion wanted the new feature, make him come and find out about the new thing from the missionary and then go to his own people and advocate the new thing. Then the national takes the responsibility on his own head and has to identify himself with the new thing. The missionary can then go to the assistance of the national with needed explanations and support to help the national win out in what he advocates. This advice may be worthy of thought for others who are not farmers like myself. Brayton C. Case.

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Notice

Fifteenth Annual Worker's Institute

Pyinmana, October 1 to 11, 1935

Send workers to get some of the many resources available for a better village life in Burma. Government, Judson College, Pyinmana as well as rural workers from other stations will give their contribution. Each visitor should bring a story or sermon outline or some experience to tell. Board will be Rs. 5 and I can secure concessions for half fare on the railway for four or more persons coming together if notified in time.

PROGRAM

7:00–8:30 A.M. Inspection Tours to see various types of Agricultural Work, Evangelistic Trips.
8:30–9:30 A.M. "Parables of Jesus" by Rev. Ray Spear, M. E. Mission, Pegu.
9:30–10:30 A.M. "Methods of Christian Service": Ma Hanna will take up Bible School methods and B. C. Case methods for District Work on alternate days.
10:30–11:30 A.M. "Government Aids to Rural Reconstruction." Agriculture, Veterinary, Co-operation and Public Health Departments will take part.
11:30–2:00 P.M. Breakfast and Rest.
2:00–3:00 P.M. Experiences in Village Work, Sermon and Story Outlines.
3:00–4:00 P.M. Demonstrations of Work for Health and Home:
Mrs. J. M. Smith and Nurse Ma Hta Sein, Dr. Meah.
4:00–5:00 P.M. Agricultural Science applied to Burma:
"Plants" by Prof. F. G. Dickason, Judson College.
"Crops," "Fruits," "Pigs," "Cattle" by J. M. Smith, W. H. Cummings and B. C. Case.
7:00–8:30 P.M. Socials, Concerts and Cinemas.

Stay to the end.
Come Early. *Take Part.*
Take away something.

B. C. Case.

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Maymyo

Church Extension

The past five years we have been seriously handicapped, because we have no room for the Primary Department of our Sunday school, nor sufficient room for a combined service of our Burmese, English, and Indian congregation. An addition of 40×40 feet, at the south side of the church which will communicate with the main auditorium by removal of a major of the south wall, is now being built. This vast improvement, together with new seating and repainting, will cost say, Rs. 9,000 towards which we have received in Cash and *bona-fide* promises from members and friends Rs. 7,500 leaving Rs. 1500 unprovided for.

Our Bible-woman, Mrs. Marsh, is enjoying her work and reports a number of women who welcome her visits and are seeking to know more about the Lord Jesus Christ.

When I visit Lashio, our 135 mile distant out-station, the third Sunday in September, it will be my privilege and joy to baptize ten believers who are eagerly awaiting my arrival.

Thus, as we more forward, God graciously gives to us evidences of His presence and blessing.

Mr. Stride, a consecrated and dependable colporteur of the British and Foreign Bible Society, has informed me of the deplorable condition of the graves of several of our pioneer missionaries to Arakan, Burma, who laid down their lives for Christ there and whose mortal remains were buried at Kyaukpyu. It is a reflection on our beloved Society for strangers, visiting those graves, to see them so utterly neglected. If there be readers of this article, who would like to send me contributions towards putting the graves and head-stones in good condition, it will be a pleasure for me to see that the money is carefully used for such purpose.

Ernest Grigg.

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The Minstry of Hope

Address to the Graduating Class by Prof. Richard M. Vaughan, D.D.

A message of Godspeed to a group of young people going into Christian service, drives a man in quest of a thought which has basic and lifelong significance. In these days of deep human stress and discouragement, I believe that the highest service you can render is to enkindle hope in the hearts of men. And this is the benediction with which you leave Andover Newton — "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, in the power of the Holy Spirit."

The need of hope is always imperative for hope lies at the heart of all endeavour. But now and again in human history there are desperate times in which hope seems to have special importance.

The social problem confronts us to-day with terrific urgency. We live in the bitter aftermath of a great war and yet we appear to be preparing for another. Our dearly bought spiritual and political values are threatened by new paganisms and tyrannies. At a time when science has made possible an economy of plenty for all, our nationalistic egotisms and economic exploitations imperil civilization itself. Millions of men beaten into the dust are on the verge of utter despair.

Now it is the genius of prophetic religion to speak words of warning in times of fallacious prosperity but words of hope when the night is darkest. It was so in the days of Israel's exile when all seemed lost. "Comfort ye, comfort ye my people. ..... Arise, shine, for thy light is come." It was so in the obscure years when the Christian church was engaged in a death grapple with pagan Rome. Out of the persecutions of the Cæsars we hear strange, thrilling, triumphant songs — "Alleluia, the Lord God omnipotent reigneth," "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." It was so in eighteenth century England when public and private morality was at lowest ebb and the intellectual classes regarded religion as unworthy of attention. In that time Samuel Wesley, rector at Epworth, on his dying bed, said to his boys who did so much to make his words come true, "Be steady! The Christian faith will surely revive in this kingdom: you will see it, though I shall not." And twenty summers had not bloomed above his grave before a great religious movement was in progress which reenergized the English speaking world to its finger tips.

The time has come for us to sound the trumpet of hope. And we must get the apocalyptic note into our message. Through science, education, religion, under God, peoples can undergo vast transformations in a single human lifetime. Not in some far off epoch, as the result of long, slow, almost imperceptible evolutionary changes, but here and now, for us and for our children, the daybreak of a new social order.

And how innumerable are the individuals who need the light of hope. The black pall of naturalistic philosophies has obscured faith in God and immortality and destroyed a high sense of the permanent meaning of life. In every congregation there are men and women crushed by sorrow, enslaved by evil habit, haunted by remorse, baffled by mystery, who are fighting for their lives. And you are to enkindle hope in their hearts.

The basis of hope, moreover, must be clearly understood by us if we are to be its messengers. Hope is not a shallow optimism which acts as an opiate. Hope is rational expectancy.

The fact of God is the foundation of hope for it involves the structure of the universe. Because there is a God of hope, we can abound in hope. Our hope is not in ourselves alone, it is in God. A hostile universe is the negation of hope. A merely neutral universe can not lift hope to effective levels. Humanisms is unable to undergird sufficiently long-sustained, sacrificial social effort. We believe that we work with an eternal purpose of love, therefore we are confident that we can not fail.

"The fact of religious vision," says Alfred Whitehead, "and its persistent expansion is our one ground for optimism. Apart from it, human life is a flash of occasional enjoyments lighting up a mass of pain and misery, a bagatelle of transient experience."

Our hope has its basis also in the activity of faith. Joy and peace come through believing. Faith is far more than intellectual credence, it is a way of life. Hope is always morally conditioned. The true prophets of religion gave assurance of better days, if, if, if men turn from evil and do good, otherwise doom lies ahead.

We are told, "Experience worketh hope." True, when it is Christian experience, for the words were written to believers in Christ. The gracious and progressive character of religious experience projects hope into the future, even beyond the barriers of death. The futilitarians tell us that experience worketh disillusion and cynicism. They too are right, for all depends on the kind of experience. The Christian way of life is a soil out of which hope springs as spontaneously as flowers out of New England meadows in Maytime.

The power of hope, furthermore, is attested by all human experience. Hope motivates and sustains all our activities. It is creative and works its own fulfilment. Particularly is this true when we "abound" in hope through the power of the Holy Spirit. A dribble of hope is scarcely able to turn the water wheel, to say nothing of the product-producing factory machinery. It is surplusage of power which makes effective personalities.

We are to impart hope not only with our lips but with our lives. Mood, attitude, mien are more important than words. The spirit of defeatism disqualifies a man for the ministry. If we are ever licked we must not know it, then we are not licked at all. We must face the most difficult fields and the most broken lives with a radiant confidence. And the contagion of our hope will bring us victory.

The ministry of hope is nowhere more beautifully expressed than by Matthew Arnold in the closing lines of "Rugby Chapel" which commemorates his honored father, a Christian minister, Thomas Arnold of Rugby. He calls such personalities as his father, "beacons of hope," without whose leadership men scatter and die in the desert waste.

"At your voice,
Panic, despair, flee away.
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, re-inspire the brave!
Order, courage, return.
Eyes rekindling, and prayers,
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering lines,
'Stablish, continue our march,
On, to the bound of the waste,
On, to the city of God."

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Time for Prayer

The saints have been men and women of prayer. Read the record of their lives, and their prayer-life stands out as the most wonderful of all, and the saintlier they were, the more they prayed, and the more real was their sense of sin and need.....How do we ever expect to attain to holiness of life, and beauty of character, and Christ-likeness of conduct, unless we delight to seek the face of God in heart-searching, heaven-searching prayer? If all the great soul-winners have been men and women of prayer — and they have — then how do we ever expect to lead souls into the glorious light of Christ unless we pray?

Lionel B. Fletcher.

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Right Perspective

When the whole life of Jesus stands before the eyes of our heart, when we behold ourselves in this mirror, how deeply humbled do we feel! I think of the singleness of His aim, "I came to do not my will, but the will of Him that sent me;" I think of the uninterrupted calmness and fervour of His faith in God; I think of His absolute and inexhaustible love, which gave expecting nothing again, which was always ready to forgive and bless; I think of Him as walking in love, love surrounding all His footsteps, love (and that in a sinful world which hated Him) the atmosphere in which He breathed, "And when mine eye seeth Him, I abhor myself." (Job.)

Adolph Saphir.

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Confession

"Confess your faults one to another." This Greek word is used in the Septuagint translation of the Old Testament for faults as between man and man as well as for sins against God. Obviously, from the context here, it refers to sins between man and man, and those faults are to be confessed to those whom we have wronged, to gain their forgiveness. It can have nothing to do with the confessional, whether public or private, which is so rife to-day. Sins against God are to be confessed alone to Him (1 John 1. 9), Who alone can pardon by Christ's atoning and cleansing Blood.

Canon S. M. Warner, M.A.

Conference and Convention

Dear Fellow Workers,

I am enclosing the following quotation from Dr. Robbins' recent letter of July15 as containing several news items of interest to the whole Mission. We regret that neither Dr. Robbins nor Dr. Howard can be with us this year but we are glad that we can look forward to Dr. Robbins making his regular trip next year. His comment with regard to their building the new Program of Projects in order to bring expense within income in a program which is reasonably financed, enlightened us on several points. It indicates that we need not expect this program of theirs to be completed and before us at our Conference in October. It will of course be submitted to us for review and constructive criticism when they have presented their proposed program. See your copies of Board's Circular letters to the Home Mission under dates of February 11 and April 1. All Mission work is to be reviewed and classified as "Most Essential," "Less Essential," "Least Essential." It may be that quite a number of us will have some projects very dear to our hearts which will be classified as "Least Essential" and cut off from support from Home Funds which these projects are now receiving. This will likely throw a considerable amount of support of certain projects of this sort upon the missionary's personal resources or upon the indigenous constituency for support if it is to be carried on. All this may doubtless bring distress to many workers in the different Baptist Fields as well as to us in Burma. We shall need to supplement our deep personal interests in our Compound and Field by a larger view relating all in our thinking to the larger interests in the Kingdom in other stations and fields. Also we shall need to strengthen our faith in the God to whom these projects and all other projects pertain in this period which is so trying to so many of us. We may need to supplement our own work with a larger vision and a larger faith in this trying transitional period. We may fail in our task and may fail to comprehend the plans and purposes of God in the larger tasks, but whatever the appearance is, God is not failing us even in these days.

Copy of letter from Dr. Robbins, dated July 15, 1935.

I note what you say in your letter of May 18 concerning the possibility of my visiting Burma this year. As you know, I had been looking forward to being able to attend the Centennial Celebrations that are being held in three of the India Fields and in the South China Field this winter and next spring, but it now seems unwise for me to attempt this. The two doctors who have had me under their care say that I must not go to India this year; that while I shall be fit again by September, I shall have none of the reserve that I should have for the strenuous trip to India and Burma. Just before Dr. Howard left for vacation, we had a meeting of the Officers' Council when I suggested that Dr. Howard take my place on this visit. The Council all felt, however, that in this particular year, when our financial situation is necessitating our making a special study of all our work with a view to making the drastic adjustments that can no longer be deferred, we must have here at Headquarters, Huntington, Lerrigo, Decker, Howard, and Robbins. From the correspondence that I receive I see how difficult it is for the missionaries themselves to suggest adjustments that will in any way meet our financial situation. It is difficult for the missionaries to realize the problem the churches are

facing: With one in six of our population on the relief rolls and with from ten to twelve millions still unemployed and very little evidence of any upward turn in business, and with investments yielding less than ever before, there is little hope of our having a really adequate income for some years to come, and we simply must make such adjustments as will enable us to carry on our work with some measure of efficiency, building upon the years of sacrificial service that we have as our heritage.

Dr. Howard and I must, therefore, be at home this next year. We, therefore, asked Dr. Alton L. Miller, Chairmam of the Board, to represent the Board at the Centennial Celebrations, but he found that business and other urgent matters made it impossible for him to accept the invitation. The Board at the September meeting will, therefore, select some one else who will officially and worthily represent the Board at the Centennials and on this visit to Burma. I shall have a more definite statement, of course, after the September Board meeting, but I thought that you would wish this word now .

Letter from George B. Huntington, dated July 19, 1935, to All Mission Treasurers and Mission Secretaries.

We hope we may get into a situation in the near future where it will not be necessary to take such extraordinary measures in order to balance our budget. For the present year, however, our situation is most serious and one of the first tasks of the Board in the autumn will be to attempt to find some means of effecting a substantial reduction in the budget appropriations as already authorised for 1935-36. In case any reductions are proposed which affect the work in your field you will be given the earliest possible notice of the change.

Field Secretary.

American School

Heartily concurring with Dr. Andrus' survey of the present situation and wishing to second the bulk of his "Practical Suggestions" for remedy, I would pledge support to the outlined program of reform. Well do I remember my first Missionary Conference, Maymyo, 1925. The impassioned championing of causes and able rebuttal that characterized that meeting and other meetings of Conference, begat in me a firm faith in our democratic Conference organization. Maymyo Conference 1933 seemed to present a sorry contrast or else I *am* getting old and have begun to hark back to "them good old days!" In the days when questions were thrashed out on the floor of Conference without fear or favour we seemed to get at the heart of the matter and to understand each other's point of view better. Let us regain this happy *esprit de corps* by prayerfully discussing and deciding our problems together in Conference rather than allowing decisions in which we ought to have a voice, to be reached by Reference Committee alone.

In the August Supplement, in the minutes of the American School Committee, it was stated that "Though may of the parents expressed the desire that the school should continue as at present" it was "Voted that the work of the school be made to conform to the plan here suggested" with grade VI as the upper limit. Can a committee override the express vote of its constituency? In conference in Maymyo in 1933 this matter of changing the grading was put to a vote, and a decided majority voted to continue the school as an eighth grade school. Again last hot season it was put to a formal vote of all the parents in Taunggyi, and the vote was unanimous to continue through eighth grade. Moreover, this is a matter of policy which requires Conference vote and sanction from home.

We recognize that there are disadvantages in keeping a child in the American school for the upper grades. But we also recognize that there are far greater disadvantages in any other course that is open to us. Surely no one is more zealous for a child's welfare than his own parents, and surely a parent will consider all angles of the problem before deciding where to send his child to school. There is much more to be considered than "educational proficiency." A vitally important consideration is *food*. Our children must have good, wholesome, American meals. Again there is the matter of companionship, and a sympathetic home atmosphere. Right religious teaching is of paramount importance. Personal attention rather than institutionalized attention is certainly desirable. For these and many other reasons, we want to keep our children in the American school. In consultation with parents who have kept their children here through the eighth grade we find that they were well satisfied, and moreover the children were not greatly handicapped, as their scholastic records at home have proved. In our own case, we have two children in the same grade. Normally, they will finish seventh grade before we are due for furlough. We would like to keep them here at the American school. Other parents wish the same privilege for their children. Since the parents are the ones who are vitally concerned, surely they should be the ones who should have a deciding voice as to the policy of the school. And so we *appeal to conference* to (1) keep the grading of the school as it is, namely, from Grade 2-8 inclusive, and (2) give the parents a recognized voice in the managing committee of the school, whether it is returned to Reference Committee or remains a distinct committee.

Announcement at Maymyo Conference of intention to present a specific amendment regarding American School Committee having been given (45th Annual Conference Minutes, page 13 item 80) makes it possible to amend the American School Constitution so that the School Committee members be annually elected on the general Conference ballot instead of being appointed by Reference Committee. It seems that this method of selection of that committee is both safe and sane, in harmony with democratic procedure.

Referring briefly to notices of amendment to By-laws of Conference, I wish to set down one or two reasons why we brought the two-candidate amendment forward.

1. With a three-candidate ballot it frequently happens that the person elected receives much less than half the votes cast; the majority of votes having been divided between the also-rans. The two-candidate ballot will at least prevent anyone getting office by a minority vote.

2. Under the present three-candidate scheme Conference Secretary and tellers have a heavy task in informing all the nominees for office and in securing an answer as to willingness to stand. It not infrequently happens that difficulty is found in getting three nominees to stand. Sometimes tellers have had to propose names as a last minute resort to fill up the ballot ticket.

We feel that the proposed amendment will not only simplify the work of our annual elections but will tend to secure the best qualified persons who will be the majority choice. Next Conference bids fair to be one of real live interest and accomplishment. We all recognize our debt to the editor of "Forum."

Respectfully yours,
E. T. Fletcher.

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God in Eternity will judge every man according to his fully developed character—according to his likeness or unlikeness to the nature of Christ.

J. Paterson Smyth.

The Forum

Perhaps I should begin with an apology to Dr. Andrus, who with Mr. D. O. Smith called on me late one evening to ask many questions before writing his letter to the August Forum. In answer to the question as to "why the Reference Committee should meet just before the Conference," I replied on the spur of the moment, that I knew no reason except that it was probably begun that way and had become custom. Since Dr. Andrus and Mr. D. O. Smith were so considerate as to come and question me about certain matters before the article was written for the Forum, it is unfortunate that my reply to this question was not more considered and complete. With this word of explanation I am sure that they will pardon me if now I give a more considered reply to this item.

1. A *Technical* reason for the routine Reference Committee meeting before Conference is that Conference according to the Constitution elects the members of the Reference Committee with terms running from Conference to Conference. The Reference Committee is reorganised each year right after Conference election. It is the natural and normal procedure for a Committee to serve its electing body and make a report to the electing Body covering the full time of its service. Therefore the Reference Committee meets just before Conference to complete its year. To make the June Reference Committee the last Meeting before Conference would be virtually to cut off from three to four months from the service of the committee members whose terms are coming to a close. Also the Property Committee according to the Constitution should "make an annual report to the Conference through the Reference Committee." That could not very well be done if there was no Reference Committee later than June. However, this technical side of it is far less important than the practical.
2. The *Practical Reasons* for having the Reference Committee meeting just before the Conference is that between Reference Committee meetings there is a large amount of vital material circulated to all members of the Reference Committee with which they should be familiar before they undertake the business of the meeting, as for example; —
   1. Minutes of the last Reference Committee meeting.
   2. Secretary's notes on the same.
   3. Special votes and circulated votes.
   4. Letters from both Boards.
   5. Secretary's covering letters to the minutes and replies to the Board's letters.
   6. Some of the correspondence between the Secretary and station missionaries.
   7. Secretary's "Field Reports" following visits to the stations.
   8. Minutes, Secretary's notes, etc, for the B. J. C.
   9. Property Committee Minutes, etc.
   10. Woman's Committee Minutes and notes covering letters.
   11. Special letters the Secretary was instructed to write or which circumstances made necessary.

   It would take the best part of a full day for any member to review all this material before Reference Committee meets. Therefore if the Reference Committee were to meet right after Conference it would mean one of several things;
   1. We should have to waste a lot of time to review in Committee meeting this material for the sake of the few new members, or
   2. The Committee would go ahead with its work and the new mem-

bers would be asked to vote on matters of business without sufficient previous knowledge and information about it, or

3. The new members would have to refrain from voting on items of business for lack of information, which would virtually reduce the numbers of the Committee appointed to take care of business.

None of these three alternatives is a satisfactory one. For this reason it would seem best for the new Reference Committee to continue as at present to meet immediately following Conference election for reorganizing the Committee and have the period between then and the next Reference Committee to become informed so far as possible for the next agenda. Furthermore, with no Reference Committee later than June there would be no Body elected by Conference to take care of important matters which might arise from the Home Boards or from the Mission, which matters might demand some careful consideration just before Conference and some preliminary work to gather information bearing upon it for Conference, as for example, if we should this year receive the Board's Project Schemes for our review in Conference. It has been customary for the Secretary to make a final review of the previous Conference instructions in the last meeting of the year to be sure that none of those instructions have been overlooked, and remind the Reference Committee if such has been the case.

Therefore, the present method of having a meeting of the Reference Committee just before the Conference would seem the best method from both the practical point of view and from the technical point of view.

There is only one objection to it of which I am aware, and that is based upon the possible misuse of powers and privileges conferred upon the Reference Committee by the Conference. Would it not be a better method to meet this, if and when necessary, by such changes in our By-Laws or instructions to the Reference Committee from the Conference as may be found desirable?

In this connection may I remind the Conference that the Committee of Arrangements appointed by Conference, has the making of the Conference Programme and the agenda. All of this work is done months before the last Reference Committee meeting of the year which preceeds Conference. The 1931 Conference business agenda was almost entirely the Report of the P. and P. Committees as submitted to Conference by that Committee, which had been appointed by the Conference of 1930. (Conference Minutes 1930 P. 1,6,11, 12). Then the Conference of 1931 recommissioned the P. and P. committee with even wider powers to continue its study and report at its next meeting. (MC 3164 MC 3165). This was the report for 1933, see pages 18-43 of the minutes. However, due to the coming delegation of Dr. Robbins and Dr. Padelford to our Conference by our invitation to assist us in our educational work problems, their Report took up most of the time of the 1933 Conference. Their Report was however carefully reviewed by The Findings Committee of our Educational Conference and altered in some respects before coming before the Conference, which further altered it in other repects. Thus the last two Conferences have a rather prearranged agenda, but the pre-arrangement has not been that of the Reference Committee, it has been that of the Conference's own committee and our Delegation from home.

This year due to the letters from the Boards sent to all the missonaries under date of February 11 and April 1, it was anticipated by some that the Reference Committee would appoint another P. and P. Committee to

undertake another review of our work along the lines being studied by the Boards, and report the same to Conference. If this had been done, it would have taken the major time of the business sessions in Conference. However, the Reference Committee advised that we do nothing before the Boards present their proposals growing out of their studies for our review. We cannot foresee whether the Boards will have completed any of this work in time to set it before our Conference in October or not.

Therefore the fear that the Reference Committee just preceeding Conference might dominate Conference is ruled out by present procedure, while on the other hand it might be a great assistance to Conference to hold such a meeting. It may be possible for the Reference Committee to overstep the mark in some isolated actions, but they are as apt to be in any other of the Reference Committee Meetings as in the one just preceding Conference. It would seem that the By-Laws are the method for correcting any such tendency.

Field Secretary.

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Tellers

On nomination of the Conference Secretary I have appointed Miss A. L. Prince, and Dr. Grace Seagrave to act as Tellers for the conference ballots.

H. E. Hinton.
Conference President.

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Foreign Secretary

The following actions taken by our Conference in session in December calls for consideration by the India Mission Fields. It is as follows:

A 33-271. VOTED: That the other fields in our British India Mission be asked to join us in a petition to the Home Board that the Foreign Secretary for the British India fields reside at some central location in India, from which he could easily reach all of the four fields, thus giving the missionaries the personal contacts and help they need. It is suggested that the secretary live on the field for a period of three years or so at a time, taking furlough at home after each period on the field. We feel that such an arrangement would be of lasting benefit to all of our fields and the co-operation of the four fields in this request would give it much more weight in consideration by the Board.

Sd/ Marion Burnham,
Cor. Sec. Assam Mission Ref. Com.

Burma Ref. Com. Action taken in March 1934.

R 3483: VOTED: That we refer to Conference for action the matter brought up by the Assam Mission of petitioning the Board requesting that the Foreign Secretary be located in India.

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Is Your Name Written Here?

Eighty-two persons, including children, have signified their intentions to come to Conference. However, twenty-three missionary units remain to be heard from. I have not included Rangoon-Insein people in the following list, for I know that they are all coming with two exceptions. A few others, outside Rangoon-Insein have written that they will not be at Conference. If you live in the mofussil, and plan to come to Conference and your name is *not* in the following list, will you kindly return the stamped card at once, or, if it is lost, send me another card or letter?

Allen, Anderson, Blackwell, Carman, Case, Conrad, Craft, Fletcher Geis, Hackett, Henderson, Heptonstall, Hinton, Hollingworth, C. Johnson, L. Johnson, Latta, Mosier Parish, Phelps, Ragon, Reifsneider Rogers, Dr. G. Seagrave, Mrs. A. E. Seagrave, Shank, J. Smith, Spring Streeter, Thayer, Tingley, Weeks.

J. R. Andrus,
For Com. of Arrangements

Proposed Amendments to Conference By-Laws Nominations

In compliance with the Conference rules governing amendments to the By-Laws notice is hereby given of a proposed amendment to Rule I, Section 2, third sentence, commencing line seven, which now reads as follows:—

"After this a second or *electing ballot* bearing the names of the three nominees receiving the highest number of votes shall be prepared and circulated by these officers."

The proposed change is that the section should be altered to read as follows:—

"After this a second or *electing ballot* bearing the names of the *two* nominees receiving the highest number of votes shall be prepared and circulated by these officers."

Mover — E. T. Fletcher.
Seconder — W. E. Wiatt.

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Reference Committee Membership

Moved by J. R. Andrus and seconded by M. A. Beebe that Rule VI (Reference Committee) Section 1 of the Conference Bye-laws be amended to read as follows:—

1. *Membership* (a) The Committee of Reference shall consist of six men and four women (of whom three only shall be representatives of the W. A. B. F. M. S.), whose term of office shall be three years. A member who has served for three years shall not be eligible to serve until after two years. If the three-year period of a member is to expire during the Conference year, that person shall be considered to have filled a three-year term at the preceding election, at which time the vacancy will be filled by election. The Field Secretary, the Conference President, the Conference Secretary, and the Mission Attorney shall be ex-officio members without vote. Membership in the Committee shall be distributed as follows:—

b. General Board Representatives:—
(1) Two men from Rangoon and Insein.
(2) Four men from the Rest of Burma.
(3) One lady-at-large.

c. Woman's Board Representatives:—
(1) One representative from Rangoon and Insein.
(2) Two representatives from the Rest of Burma.

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Notice is hereby given that Mr. Hinton moves and Miss Lucy Wiatt seconds the motion that the following be substituted for Mr. Andrus' motion:

"The President and Secretary of Conference be ex-officio members of the Reference Committee, provided that this need not effect their powers if they be already elected members, and provided this does not extend their term of service longer than three continuous years."

H. E. Hinton,
Mover.
L. F. Wiatt,
Seconder.

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Moved by J. T. Latta and seconded by H. W. Smith that Rule I, Section 2 of the Conference bye-laws be amended by adding as follows:

Missionaries expected to go on furlough within one year are not eligible for election to Conference offices.

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Reference Committee Powers

Moved by D. O. Smith seconded by H. W. Smith that Rule VI subsection 7 (duties of the Reference Committee) be amended by making the present sub-section paragraph (a), and adding other paragraphs as follows:

(b) It shall, wherever possible, refer all matters of general policy to the next Annual Conference, with

an outline of arguments on both sides of the issue, and shall publish this information in the NEWS at least two issues prior to Conference meeting.

(c) It shall carry out all instructions and votes of Conference wherever possible, and shall notify the missionary body, through the NEWS. as to its reasons for failure to carry out all other Conference instructions.

(d) It shall report to Conference through the NEWS or otherwise on the progress made by institutions, mission stations and other bodies or individuals, in carrying out the instructions of Conference.

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Reference Committee Elections

That Rule I, Section 6 be amended by substitution of the following:—

"When there is a vacancy in an unexpired term of a member of Reference Committee representing a given electoral district, it shall be filled by the unsuccessful candidate from that electoral district whose name appeared on the electing ballot at the last election."

E. T. Fletcher,
Mover.
W. E. Wiatt,
Seconder.

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Field Secretary

Notice is hereby given to amend the By-Laws of the Constitution in Rule V, paragraph 1 and 11 as follows:

In Rule V. Paragraph 1, the word "annually" be struck out and the words, "for a term of three years" be substituted.

In Rule V. Paragraph 11, the words, "does not render" be struck out and the word "renders" be substituted.

Rule V. Paragraph 1 shall then read: "1. The Burma Field Secretary shall be elected by the Conference as provided for above. He shall be elected for a term of three years, but shall be eligible for re-election, as continuity in the tenure of this office is most desirable."

Rule V. Paragraph 11 shall then read: "11. Absence from the country renders a missionary ineligible to election to the Field Secretary's post."

H. E. Hinton,
Mover.
F. A. Thayer,
Seconder.

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Guest House Reservations

Already I have had one letter asking for reservations at the Guest House at Conference time. It would be well for all those who expect to use the house just before, during, or after Conference, to let me know early. We can probably accommodate all who wish to come, if we know in time to plan the rooms according to your preferences.

During the ten years we have lived on this compound one line of service to the mission has been to make our home a clearing house for all sorts of things left behind by missionaries who have left Burma. The Japanese tea set of Miss Pound is still with me; the furniture of Miss Finney is at the Press, but I am open to bids on it. Someone has suggested a "table of misfits" to be exhibited at Conference time, but furniture can hardly be displayed upon it, so I am calling your attention to it in this way.

I have also received from the Rooms in New York, the three very nice canvas bed rolls, with mattresses, which the Aldrich family used when they travelled in Burma a few years ago. Mrs. Aldrich was glad to transfer them from her attic in Troy, N. Y., back to active service in Burma. Any missionary who needs a bed bundle can have one of these by paying his share of the cost of freight and duty which at present is charged against me.

Elsie N. Chaney.

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Convention

This will be the first time that Convention has ever met on the new campus of Judson College. It seems that we ought to have a record attendance of missionaries. Covention is important and our indigenous brothers appreciate our presence at these meetings. They are as much our meetings as theirs and it should be a fact that Convention forms and

unifies the general evangelistic work policy for the whole province. If you believe in the purpose of convention you ought to attend. Increasing difficulty is being experienced in arranging conventions but with the splendid environment of Judson College and its commodious buildings we have the opportunity for a great convention this year.

E. T. Fletcher.

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Seventieth Annual Meeting of The

Burma Baptist Missionary Convention

To be held at Judson College

19th and 20th October, 1935

Pre-Convention Concert

at Vinton Hall,

Mission Road, Ahlone

on Friday Evening

at 7 p.m.

Saturday Morning

Time.

7: 00 Prayer meetings according to language groups

10: 00 Opening Session — Devotional Address — Thra Po Win, President

Regular Business (Appointment of Committees, Management Committee Report, Treasurer's Report, Workers Reports, etc.)

10: 55 Special Music

12: 00 Announcements

Saturday Afternoon

1: 30 Saya U Po Kha, Vice-President, presiding

Devotions by chairman

Regular Business (Reports of Institutions, Digest of Letters, Action on Managing Committee Report, Reports of Committees on Time, Place, Preachers, Nominations, Obituaries)

3: 00 Music

3: 05 Address — "Our Church and the Next Census" S'ra Shwe Dwa, Vice-president

3: 30 Business — Continued

4: 15 Adjournment Prayer

Saturday Evening

6: 30 Devotions by Thra Chit Maung, Vice-president, presiding

Business (Report of Committees, Resolutions, Enrolment, etc.)

8: 00 Special Program in charge of Thra Chit Mg Insein.

9: 15 Closing Remarks by President Thra Po Win

9: 30 Adjournment of Convention Session

Sunday Morning

7: 00 Annual Sermons in Indigenous Languages

10 — 12 Annual Christian Endeavour Rally Ko Tun Yin in Charge

Sunday Afternoon

1: 30 C. E. Standing Committee Annual Meeting

Sunday Evening

5: 00 Open Air Service — Kokine Lake Leader, Saya U Maung Gale

Annual English Sermon — G. E. Blackwell.

Ko Tun Yin,
Corresponding Secretary.
E. T. Fletcher,
Chairman pro tem.
Convention Managing Committee.

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Field Secretary's Office

A number of financial statements for the year 1934-35 have not yet been received. I must send these home in October at the latest. Will any who have not yet submitted their report kindly get it in as soon as possible.

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Born

At Rangoon, on August 29, to Mr. and Mrs. F. A. Dickason, a daughter.

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I find that some missionaries object to one or another of the three main points contained in my motion about membership in the Reference Committee, but would like to support the other two. The three points are logically independent of one another. Hence, if there is no objection, I shall move them separately. The three changes desired are:—

1. That three years be the maximum Reference Committee term in practice.
2. That the President and Secretary of Conference be ex-officio members.
3. Re-districting.

J. R. Andrus.

BURMA MISSION DIRECTORY

Field Secretary — Rev. & Mrs. C. E. Chaney, D.D.
Office: 121D Mission Rd., Rangoon Tel. Address: "Baptisma"
Mission Treasurer — Miss O. A. Hastings . Tel. Address- "Ambaptreas"

BURMAN MISSION

Rangoon
Miss Beatrice Pond
Miss Mary I. Laughlin
Miss Mary D. Thomas

Insein

Moulmein
Mr. & Mrs. P. R. Hackett
Miss C. Hesseltine
Miss Mildred Mosier

Tavoy
Rev. & Mrs. M. L. Streeter

Bassein
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